mold it, and you shall leave your impress THE HEBREW PROVERBS upon him forever. Your kiss may put him on the path of noble destiny and be a holy inspiration to him through all his years. Thus may your motherhood make you

4. And now this bright home is suddenly darkened. The same child that brought the gladness also brings the sorrow; for our dearest treasures are our frailest possessions, and it is our sweetest joys that can be turned into our sharpest agonies. Trial tests greatness. Sometimes those that are thought to be great are, in trial, seen to be not great at all, but very weak. But it is in the darkness of this trial that this woman's real greatness comes out and shines in the purest splendor. The child out in the harvest field received a sunstroke and cried, 'My head, my head." The father said-and it is the very thing any father would say-"Carry him to his

The scene is now full of intense excitement, but through it all the mother is calm and knows just what to do. She was strong in self-control, and this is one of the highest elements of greatness. She held the her knees until noon, when it died. Then she carried the precious body up and laid it on the bed of the man of God. In quick, decisive tones she ordered an ass to be saddled and in hot haste she came to Carmel to the prophet. Elisha saw her coming and sent a servant to ask her, "Is it well with thee? Is it well with thy husband? Is it well with the child?" And she answered, "It is well." What profound faith and hope and calmness were in her heart that, with her only child, a darling boy, dead in her home, she could yet say, "It is well." Then she fell at the feet of the prophet and pleaded with him. The prophet came and stretched himself upon the child and it opened its eyes; and the mother came in and took up her son and went out.

So the story closes, and this unknown woman disappears from the scene wearing the crown of religious faith. She was great because she had in her soul a touch of the greatness of God. Christian faith is woman's profoundest strength and finest adornment. Woman with religion is better than man, and without it she is worse. At though, as in the case of this unnamed woman, her name may not be written on the page of history, yet shall she be truly great, and her name shall be written in

True greatness, then, does not consist in the things that commonly get the name of being great. The highest greatness is moral and spiritual and lies in the soul. It may exist in the humblest place and not shine outside a man's workshop or a woman's home. What is the most splendid sciogy ever uttered? It fell from the lips of Jesus and dropped on a woman's brow: "She hath wrought a good work on me; she hath done what she could." This is the utmost limit of human achievement, the highest measure of greatness; and each one of us may win and wear this crown. (Copyright, 1897. by Newspaper Sermon Association, Boston.)

## TALK WITH RUSSELL SAGE.

(Concluded from Ninth Page.) and through, and as I left him I said that while we expected to stick to Clay as long as there was the least hope for him, we would come to Taylor whenever it became evident that he could not be nominated. I then presented the case to our delegation. They agreed, and when the crisis came in the convention and it was evident that Clay's chances were gone I threw our vote ination. Well, the friends of Taylor were so pleased that they came to me and said: "'Now, Mr. Sage, you have helped us nominate the President and we will let

"I had not thought of that at all, and I took some time to consider. Among other men I thought of Filmore, who was then a young lawyer of Buffalo. I knew him well, and thought he would make a good Vice President. I suggested his name, and it was brought before the convention. He was nominated without trouble. I then notified him that he had been chosen as our vice presidential candidate.

you nominate the Vice President.'

"He accepted the nomination and the ticket was elected. Zach Taylor died before his term was half over and Fillmore became President. So you see upon what little things great reputations turn."

WHY HE GOT OUT OF CONGRESS. "You were quite young when you were in Congress, Mr. Sage. You might have made a great success there. Why did you

"I did not think politics would pay." replied Mr. Sage. "I was only four years in Congress. I was there during the long canvass for the speakership, in which after five weeks of balloting we elected N. P. Banks. I was one of Mr. Earks's chief supporters, and after he was elected he came to me and told me that I could have any chairmanship in the House except that of the ways and means, which, according "Thou, God, art love, I build my faith on to custom, had to be given to the leader of | that," he is not stating a scientific concluthe defeated element of the party, and consequently went to John Sherman I replied it an axiom of the heart. He sees love, and that I wanted nothing, and that I did not on love he builds his philosophy. When intend to stay in Congress. I told Speaker Banks that my life was to be a business things work together for good to them that I can during my stay in Congress about committee has more to do with managing anything else, and a position upon it will teach me much. I don't care for any of

committee I will take it." give me the second place on that committee, and did so. I found my position of about our financial methods and got information which has been of incalculable value things ought to go I know what will be the effect of certain legislation upon the the results of congressional action.

At this moment the brokers outside became more and more anxious to see Mr. Sage. During our long talk the door had been slyly opened by his cashier again and again, and each time the old man would raise his hand and say, "In a moment." "In fifteen minutes," or "In five minutes," according to the story he was telling at the time. As he made the last statement the white-mustached eashier came in again, and the old millionaire rose and held out his hand, as much as to say that the interview was closed. As I shook it I said:

"Just one more question, Mr. Sage. You are one of the richest men of this country. You are said to be one of the richest men of the world. You have more money than you can ever spend. Your income to-day is beyond the wildest ambitions of your youth. Now, won't you tell me why with all this you keep on working? Why don't you retire and take a rest and enjoy what you have made?"

"Ah." replied the old man, as his blue eyes looked soberly into mine. "I don't ton's modern reader's Bible; know why. I don't know that I could stop if I would. I fear I should not live long if I did so. I believe I like work better than I do play. My chief happiness to-day is in my work, and I suppose my machinery will go on at this same rate as long as I FRANK G. CARPENTER.

# Friendship Defined.

Chicago Record. "Penelope, what is your idea of friend-"It is letting a woman tell you her troubles when you are dying to tell her yours.'

ANOTHER BOOK OF THE BIBLE RE-VIEWED BY DR. LYMAN ABBOTT.

Proverbs a Collection of Many Things, but They Do Not Express Israel's Ideal or Its Philosophy.

"The Book of Proverbs" was the subject treated of by Dr. Abbott in the continuation, in Plymouth Church Sunday night, of his series of sermons on "The Bible as Literature." Dr. Abbott said:

There are two conceptions of the Bible divine inspiration in the book and a true revealing of God through the book. One questions, if it does not deny, differences in inspiration and authority. According to this view it is God who is speaking in all | upon divine, infinite, eternal law. these books, and, as God is one, the voice must be one; as the authority is God's the ity in the gospel of John and the book of these books stand on the same level, speak with the same voice, express the same authority. The other conception regards the Bible as literature, not, primarily, a book; as a collection of voices, not, primarily, one voice. It recognizes that God has speken through men of different tem-

grees of clearness and heard His voice and interpreted it with different degrees of accuracy. According to this conception there is a difference in the degree of inspiration in different books, a difference in the clearness of revelation in the different books and a difference in the adaptation of different books to different persons. One person will find in one book the great strength and inspiration of his life, and another person of a different temperament will find greater womanhood must ever grow. When she is strength and inspiration in a different book; filled with His spirit, she shall touch the one person will rejoice in Paul, to another Paul will be all enigmatical, a great insolvable riddle, and he will read John; another will find John a mystic, whom he cannot understand, and Mark will be his favorite gospel; another will turn to the Old Testament and find his inspiration in the Psalms, while still another will accept the Psalms because the rest of the church does so, but will really get his instruction

out of the book of Proverbs. The second is the view which I entertain and in the application of this view I am carrying out this course of Sunday evening sermons. I am trying to show that there are different voices in the Bible, different degrees of inspiration, different measures of authority, different clearnesses of revelation and different appeals to men and women of different temperatures

The book of Proverbs, which we are to

consider to-night, strikingly illustrates, from that point of view, this difference. The book of Proverbs and the book of Psalms come close together in the bound volume, but they are perhaps the two types of literature farthest removed from one another in the collection of books regarded as the expression of varied human experiences appealing to different human experiences. For our purpose to-night we may consider knowledge as of three kinds. There is, in the first place, scientific knowledge. By this I mean that which comes forth from a careful observation of the phenomena of life, a comparison of those phenomena, and a deduction of the great laws which underlie them, and of which they are exhibitions or manifestations. This may be natural science, intellectual science or moral science. But in every case scientific knowledge is derived in the same way. The scientist explores the phenomena of the material universe, he compares the falling of the apple with the circulation to Taylor, and thus brought about his nom- of the planets and from all the various phenomena he deduces the law of gravitation. Or he may make a study of human activity as it goes on in the brain. He does this by physical tests. He examines and determines the time which it takes for an impression to pass from the eye to the brain, and for the will to transfer from the brain to the finger tip, and by these physical tests he builds up the science of physiological psychology. Or he examines phenomena of human consciousness what it really is. Two professors of psychology in one of our great universities have recently attempted such an examination respecting religious phenomena. They have carried on a very wide correspondence. They have inquired into conversion. They have formed no theological theory to start with, but they have written to a large number of persons and have made a careful study of literature to ascertain what conversion was in the individual instance, and then, tabulating the results of all these experiences, they have endeavored to deduce some laws governing this which is,

on the whole, the grandest and most vital phenomenon in human experience. This is the scientific method. It may be applied to material things or semi-material experiences, or purely psychological experiences. INTUITIONAL KNOWLEDGE. The second kind of knowledge is intuitional. Some men know some truths instantly. They simply perceive them. The evidence of those truths is within themselves. I think that we are all, to a certain extent, intuitionalists, and that there are truths in human experience that do not require any outward demonstration or de-

ferse. But whether this be true or not,

there certainly are poets and prophets who

are men of vision. When Browning says,

sion; on the centrary, he is stating an axiom, though you may, if you please, call Paul, who was peculiarily an intuitionalist and a poet, says, "We know that all one, and added: 'Now I want to learn all love God," he is not stating a scientific conclusion; he does not reach this proposition an examination of the phenomena of the government that will be of benefit to life-it flashes upon him; he somehow sees me in my business. The ways and means good in everything; in so far as he can he justifies his assertion by the examination of phenomena, and then waits for further the government of the United States than light. Professor Tyndall has shown that all science has made its advance through this intuitional vision of truth; not by exploration-by vision. The scientist has seen as the chairmanships, but if at the close of in a vision some great truth and then has your appointments you find you have a steadily, patiently made an investigation to place left for me on the ways and means justify or correct his vision The third form of knowledge is that which is derived simply from observation "General Banks replied that he would or experience. It differs from the scientific in that it does not trace back the phenomena, the experience, to any general law. It differs from the intuitional in that seen and observed. We know what lies

immense value to me. I learned there all I it is wholly or almost wholly without the element of vision. We know what we have within the realm of our own experience. to me ever since. I know now just how And this knowledge, which is often very narrow and sometimes misleading, cannot be taken away from us. Now this knowledge, which may be called the practical as markets and I can feel almost intuitively opposed to the spiritual or intuitional, or the empirical as opposed to the scientific. this knowledge, not of truth, but of truths. this knowledge derived from our own observation and experience, without any real attempt to see what lies behind them, finds its expression in the world's literature largely in Proverbs, r'roverbs are not the expression of idealists; Proverbs are not the expression of scientific thinkers: Proverbs are the result of keen, close, careful observation, epitomized in brief and preg-

nant sentences The book of Proverbs is, then, a collection of apothegms, proverbial sentences, proverbial paragraphs, odes, sonnets, as we shall presently see: but these sentences, or odes, or paragraphs, do not express the ideal of Israe. They do not express its hope or its expectation. They do not express its philosophy. They do not express its creed. They express simply the result of the observation of keen-eyed men on affairs. They are called the Proverbs of Soiomon, not because he wrote them all-the book expressly says he did not-but because he, so to speak, set the fashion of coining wisdom into proverbial phrase-That this is the object and the character of the book is apparent on what would be its title page if the book were rightly printed; what is in point of fact presented as its title page in Prof. Moul-

TITLE PAGE. The proverbs of Solomon, the son of David, King of Israel To know wisdom and instruction To discern the words of understanding;

To receive instruction in wise dealing In righteousness and judgment and equity; To give subtilty to the simple To the young man knowledge and discretion; That the wise man may hear, and increase it And that the man of understanding may attain unto sound counsels;

to meet the boy who has thrown away his life and bring him back to manhood again? To understand a proverb, and a figure: Does He say, "I will laugh at their calam-We are not, then, to look in the book of me?" To think that is profanation and when he that bade thee cometh, he may The words of the wise, and their dark sayings.

Proverbs for philosophy or theology of any | blasphemy! No. not Jehovah-wisdom, | say unto thee, Friend, go up higher; t kind whatever; if we do look for it there, wisdom. This is the picture of life as the shalt thou have worship in the presence we shall not find it. Theology is the science of religion, and the book of Proverbs | it, as I have seen it. The young man who is not scientific. It contains no creed, and | had counsels put round about him, who was | beloved, avenge not yourselves, but rather no elements out of which a creed can be told if he would go on in his present career formed. It contains no ethical system, and he would certainly bring evil on himself. | Vengeance is mine; I will repay, saith the no elements out of which an ethical sys- He would go, he was headstrong, he was Lord. Therefore, if thine enemy hunger, tem can be formed. It is not, and does not | wiser than his father, he would take his | feed him; if he thirst, give him drink; for purport to be scientific. You can find in it own course. He has taken it; he has ruined no hint of what are called the great doc- himself; he has dragged himself down in on his head." trines of Christianity; such as trinity, rev- | the dust; he is dishonored and disgraced in | elation, inspiration, divine sovereignty, and his own eyes and in the eyes of all men. the like. You can find it in no system of And now all those counsels come flocking life, such as you find in the Sermon on the about him like ghosts; all that old wisdom Mount. These separate 1 instructions, these fragments of wisdom, and without systemdeliberately and intentionally without system. The book of Proverbs is in no sense a theological book, and you will not find in it any of the great ideals of the Hebrew It never refers to Israel as the are flinging his folly in his face, while they chosen people of God. It contains no suggestion of a coming Messiah-the great hope of Israel. I cannot find that it contains any hint of the immortality of the soul. It makes only one or two references to sacrifice, and practically none at all to be found, call ye upon Him while He is either the ceremonial law or the temple near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will prudential considerations, not upon the obhave mercy upon him; and to our God, for ligation to obey Jehovah. In the main-He will abundantly pardon. For my there are exceptions-but in the main it thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

which stand in somewhat marked contrast | service. It contains reference to the law, with each other. Both of them recognize a | but it bases the obligation of the law upon bases the laws of right and wrong considerations, prudential the idealist placed themrecognizes a personal God, and yet it has little to say about him. In other words, the point of view of the writers of the Proverbs authority is equal in all the books; there is the point of view of a man who takes this is no difference. There is the same author- life as it actually is, describes it as it is, and gives the result of his observation, telling us not what ought to be, but what Proverbs and in the book of Psalms. All of Proverbs for the conduct of public worship; there are better books for the inspiraion of private devotion; there are better books for the inspiration of higher ideals, but there is no better book in the Bible for a young man to take who desires to guide himself by wise counsels with reference to this present life. I want to-night, not so much to talk about the book of Proverbs, as to let the book of Proverbs speak to you for itself. I say that it is distinctly characterized by a lack of idealwho have discerned Him with different de- ity. It is practical, not ideal. Poetical sometimes in form, its pictures are taken from the common experiences of life. Let me read, for example, contrasting the two, a psalm of praise to the Creator, the God of nature, from the book of Psalms, and

> A PSALM OF PRAISE TO JEHOVAH. A Psalm of David. Give unto the Lord, O ye sons of the mighty, Give unto the Lord glory and strength. live unto the Lord the glory due unto His name; Worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters;

ther an ode of praise to wisdom as the

Creator, from the book of Proverbs.

The God of glory thundereth, Even the Lord upon many waters, The voice of the Lord is powerful: The voice of the Lord is full of majest The voice of the Lord breaketh the cedars: Lebanon.

He maketh them also to skip like a calf; Lebanon and Sirion like a young wild ox. The voice of the Lord cleaveth the flames of fire. The voice of the Lord shaketh the wilderness; The Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, And strippeth the forests bare: And in His temple every thing saith, Glory, That is the work of imagination. A poet, an intuitionalist, looking upon nature, upon the thunderstorm, the hinds, the cedars, sees in them all and behind them all the invisible Jehovah. Turn now to Proverbs and read the ode to wisdom and observe that it

to an impersonal wisdom: AN ODE TO WISDOM. The Lord possessed me in the beginning of His Before His works of old. I was set up from everlasting, from the beginning. Or ever the earth was. When there were no depths, I was brought forth; When there were no fountains abounding with

is an ode, not to a personal Jehovah, but

water. Before the mountains were settled. Sefore the hills was I brought forth: While as yet He had not made the earth, nor the Nor the beginning of the dust of the world. When He established the heavens, I was there: When He set a circle upon the face of the deep: When He made firm the skies above: When the fountains of the deep became strong: When He gave to the sea its bound, That the waters should not transgress His com-

When He marked out the foundations of the Then I was by Him, as a master workman: And I was daily His delight, teloicing always before Him; Rejoicing in His habitable earth: and my delight was with the sons of men. Now, therefore, my sons, hearken unto me; For blessed are they that keep my ways, Hear instruction and be wise, And refuse it not. Blessed is the man that heareth me,

Watching daily at my gates, Waiting at the posts of my doors, For whose findeth me findeth life And shall obtain favor of the Lord. But he that sinneth against me wrongeth his All they that hate me love death.

Here there is, it is true, an historic imagination, but it is only an imagination that carries wisdom back to the beginning. And those who personify wisdom, as some commentators have done, and make it the second person in the Trinity and try to derive from it the eternal procession of the Son from the Father, are making the mistake

of reading theology into a form of literature which had, properly speaking, no theology in it. This ode is the glorification of wisdom as eternal, eternal as Jehovah This contrast between the Proverbs and the Psalms is, perhaps, still more strikingly brought out in the presentation of the two paths of life which they each offer,

Here is the representation of the two paths from the Psalms: THE TWO PATHS: PSALMS. Blessed is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners, Nor sitteth in the seat of the scornful But his delight is in the law of the Lord;

and in His law doth he meditate day and night. And he shall be like a tree planted by the streams of water, That bringeth forth its fruit in its season, Whose leaf also doth not wither; And whatsoever he doeth shall prosper. the wicked are not so: But are like the chaff which the wind driveth

Therefore the wicked shall not stand in the judgment, Nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; But the way of the wicked shall perish. That throughout is in structure and form poetic. It might have been written by a man who evolved his notion of the effect of justice and wickedness out of his own consclousness, who had made no observation of life, but projected on the paper before him simply his own ideal, who prophesies the final outcome of good and evil, because he has faith in the justice of an unseen Jehovah. But the other ode to two paths in the Book of Proverbs is very different in its spirit. It is a picture painted by a man who takes life just as it is, a picture

which might be painted by a man without knowledge of Jehovah, though Jehovah is referred to in it. THE TWO PATHS: PROVERBS. Hear, O my son, and receive my sayings; And the years of thy life shall be many I have taught thee in the way of wisdom; I have led thee in the paths of uprightness, When thou goest, thy steps shall not be strait And if thou runnest, thou shalt not stumble, Take fast hold of instruction; let her not go: Keep her; for she is thy life. Enter not into the path of the wicked, And walk not in the way of evil men.

Avoid it, pass not by it; Turn from it, and pass en. For they sleep not, except they have done mis-And their sleep is taken away unless they cause For they eat the bread of wickedness, And drink the wine of violence

But the path of the righteousness is as the light of dawn. That shineth more and more unto the perfect day, The way of the wicked is as darkness; They know not at what they stumble. Sometimes there is only a contrast, sometimes there is an apparent conflict between

the idealist and the practical observer, as in these examples from Proverbs and Isaiah. I wonder if some of you have not sometimes shivered and revolted at the first passage I am going to read. I often did in my boyhood days. The picture it called up when I thought wisdom was identical with Jehovah was a nightmare to me: WISDOM'S WARNING. How long, ye simple ones, will ye love sim-

plicity' And scorners delight them in scorning. And fools hate knowledge? Turn you at my reproof: Behold, I will pour out my spirit unto you, will make known my words unto you. Secause I have called, and ye have refused; I have stretched out my hand, and no man re-But ye have set at naught all my counsel. And would none of my reproof: I also will laugh in the day of your calamity;

I will mock when your fear cometh; When your fear cometh as a storm. And your calamity cometh on as a whiriwind; When distress and anguish come upon you Then shall they call upon me, but I will no answers They shall seek me diligently, but they shall not find me: For that they hated knowledge,

And did not choose the fear of the Lord: They would none of my counsel; They despised all my reproof: Therefore shall they eat of the fruit of their own And be filled with their own devices. Is that what Jehovah says of himself? Is it the God who sent His own Son into the world that He might save men who te jected Him? Is it the God depicted in the parable of the prodigal son as coming forth

are wise they will not, but life says so. And then, while all these ghosts of the wisdom | of the past are taunting him, while they ara scourging him with whips like scorpions, whose every blow falls on his bleeding back and makes him wince and cry with horror, then comes the voice of Jehovah, and here it is interpreted by the idealist: "Seek ye the Lord while He may

PROVERBS ARE TRUE. Abundantly pardon. Why? Because the | What is his name, and what is his son's namewriter of Proverbs shows forth but the thoughts of man, while the prophet shows forth the thoughts of God, and God's thoughts are not our thoughts, neither are His ways our ways. Young man! who came

ways, and my thoughts than your

thoughts.

in here to-night attracted by curiosity and that in His temple everything saith newspaper reports, I put those two messages before you. You are going out into life! wise counselors have counseled you; but you will taste the cup of pleasure, you will try the course of greed, you will walk in the way of ambition, you think yourself wiser than the wise men who were before you, you are determined to try the experiment of life. I warn you here to-night, Proverbs is true, and when you have drunk the cup of pleasure, when you have trodden the path of greed, when you have walked the way of ambition, all these counsels will come back to haunt you and jeer at you and mock you. And you others who have known this experience and look back with bitterness upon wasted years, to you I bring the message of the great prophet of idealism, "Let the wicked forsake his way, and let the unrighteous man forsake his thoughts, and let him return unto Jehovah; for he will have mercy upon him; and to our God, for He will abundantly pardon.' In such a collection of the wise sayings of keen observers we shall find much that says W. J. Beecher, of Auburn Theological Yea, the Lord breaketh in pieces the cedars of | Seminary, "are remarkably rich in humor, though this is a fact which most readers fail to appreciate by reason of our accustomed solemn way at looking at everything in the Bible." A sentence from an orthodox professor in a Presbyterian seminary which I commend to those who think irreverent to find mirth in a book which distinctly commends mirth. Let us turn to a few of these proverbs, which contain satire upon life, gathering a few out of many. Some will appeal to some of us and others to others; for the most part they will appeal to us as they are interpreted to us by our own experiences.

> Confidence in an unfaithful man in time Is like a broken tooth, and a foot out of joint You relied on your tooth to feed you; is broken. You relied on your foot to carry you, and at every step you take you | the Nativity. cringe with pain. Like the broken tooth, like the foot out of joint is the friend you relied upon to stand by you in the time of trouble, who fled away and left you. It is better to dwell in the corner of the housetop Than with a contentious woman in a wide house.

I hope there are none of us who have had any experience that interprets that text. He that passeth by and vexeth himself with strife belonging not to him Is like one that taketh a dog by the ears. Why? Because when one has gotten a cross dog by the ears he cannot let go. When you once get into a controversy that does not belong to you, it is not easy to get out of it. I think that would be a great proverb for a sermon to the United States

Senate. A continual dropping in a very rainy day And a contentious woman are alike He that would restrain her restraineth the wind, He cannot stop her, and if he tries to do it, she slips out from under him and begins again in another strain. Contrast with these satires on woman the beautiful picture of a true housewife contained in the last chapter of the Book of Proverbs. THE SLUG JARD.

The sluggard saith, There is a lion in the way; lion is in the streets. As the door turneth upon its hinges, So doth the sluggard upon his bed. 'he sluggard burieth his hand in the dish; wearieth him to bring it again to his mouth. The sluggard is wiser in his own conceit Than seven men that can render a reason. THINGS NOT TO BE BORNE.

For three things the earth doth tremble, And for four which it cannot bear: For a servant when he is king; And a fool when he is filled with meat: For an odious woman when she is married; And an handmaid that is heir to her mistress Proverbs are necessarily fragments of ruth. They are often, therefore, untrue, if

they are measured by scientific standards, and they are sometimes self-contradictory. The true writer of proverbs does not hesitate to put down the contradictions of personal experience and leave the scientist to deal with them as best he can, as in this familiar proverb: Answer not a fool according to his folly, Lest thou also be like unto him.

Answer a fool according to his folly. Lest he be wise in his own conceit Both of those experiences are common in controversies. The net law resulting from the contrast is this: Do not answer him at all. This book of Proverbs contains pictures of life. They are Meissonnier pictures-little, brief, compact, brilliant in

Who hath woe? who hath sorrow? who hath con-

out cause? Who hath redness of eyes' They that tarry long at the wine: They that go to seek out mixed wine Look thou not upon the wine when it is red, When it giveth its color in the cup. When it goeth down smoothly At the last it biteth like a serpent, And stingeth like an adder.

Sometimes these pictures from different parts of the book are put in strong con-A PROSPEROUS FARMER Be thou diligent to know the state of thy flocks And look well to thy herds:

For riches are not forever And doth the crown endure unto all generations? The hay is carried, And the tender grass showeth itself And the berbs of the mountains are gathered in. The lambs are for thy clothing, And the goats are the price of the field: And there will be goats' milk enough for thy food. For the food of thy household; And maintenance for thy maidens

This is a pretty, simple, idyllic picture of ar industrious, prospercus farmer. Read in contrast to this picture of a different kind of farmer: THE FIELD OF THE SLOTHFUL.

went by the field of the slothful, And by the vineyard of the main void of understanding And, lo, it was all grown over with thorns, And the face thereof was covered with nettles, And the stone wall thereof was broken down. Then I beheld, and considered well: saw, and received instruction. Yet a little sleep, a little slumber, A little folding of the hands to sleep:

So shall thy poverty come as a robber:

And thy want as an armed man.

The great danger of proverbs is that they will come false, because superficial; cynical, because they do not look below the surface. Thus we have in one of the great proverb makers of literature-Rochefoucauld-a few which I cite for the purpose of illustrating this danger in proverbial liter- | pictures, and amusing himself with whatature: "Gratitude is a likely sense of favors to come:" "We all have strength to hear other people's troubles;" Repentance is not regret for ill done by us, but fear of ill | gave him a knife, which he thought Tad yet to come upon us;" "Love of justice is | fear of suffering injustice." Yet more cynical are some of those of Chamfort; "The public! How many fools does it take to make a public!" "Celebrity is the advantage of being known to people who do not know you." But now the book of Proverbs is not cynical. It is satirical, but never misanthropic. It is a great faith and a real hope. The writers of these proverbs do | you poked me with your toe?" give, it is true, the fruit of observation, tut an observation tempered and illuminated by insight. Let me read one or two to illustrate this. The first one antedates the counsel of Christ Himself:

And stand not in the place of great men: For better it is that it be said unto thee, Come up hither Than that thou shouldst be put lower in the presence of the prince. Whom thine eyes have seen.

Put not thyself forward in the presence of the

Compare with that what Christ has given is His counsel, based, indeed, on almost the same foundation of practical prudence: When thou art bidden of any man to a wedding, sit not down in the highest room. est a more honorable man than thou be oldden of him. And he that bade thee and | Shall to his dominion descend. him come and say to thee. Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden,

man has actually seen it, as you have seen of them that sit at meat with thee. Turn to other counsel-Paul's: "Dearly give place unto wrath: for it is written

in so doing thou shalt heap coals of fire But the author of these proverbs had said almost the same thing years before: thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to comes and taunts him: that past says to | drink: for thou shalt heap coals of fire him, "I told you so." His father may not | upon his head, and Jehovah shall reward say so; his mother may not say so; if they | thee." Do you see the difference? Paul does not promise any reward. The author of the book of Proverbs does. The prudential spirt, the utilitarian spirit, is in the book of Proverbs. When you get to Paul it has disappeared

And yet the writers of these proverbs are not, properly speaking, agnostics. They write from the point of view of present time, but not from the point of view of men who are content to be without the knowledge of God. I hardly know where in literature you will find a stronger, clearer, briefer and more pregnant outcry for the living God than in this: ODE ON THE UNSEARCHABLENESS OF GOD. Surely I am more brutish than any man, And have not the understanding of a man; And I have not learned wisdom

For as the heavens are higher than the Neither have I the knowledge of the Holy One. earth, so are my ways higher than your Who hath ascended up into heaven, and scended: Who hath gathered the wind in his fists? Who hath bound the waters in his garment?

Who hath established all the ends of the earth?

God speaks to us with many voices. To through law, saying, "I am the Lord, thy God; thou shalt have no other gods before keen He speaks through poetry, declaring 'Glory:" to the man of broad observation he speaks in history, showing in the course of Israel's history how Jehovah is revealed in His dealing with the sons of men; to the man who is a ceremonialist He speaks through the Levitical code, pointing out justice on the one hand and mercy on the other, and to the man whose horizon is imited by this world, who has no bright, lear hope beyond the grave and no clear ision of the Eternal Father, who longs to know God and does not know Him; longs to pierce the vail and cannot do it, He speaks through the book of Proverbs, saying: "If there were no God, and if there were no life to come, still all sin would be folly and all virtue would be wisdom.'

## BETHLEHEM IN JUDEA.

It Has Barely Eight Thousand Inhabitants, and Is Not Attractive.

It is a little city, and it does not take many people to crowd it; but, besides being and it is not too much to birthplace of Jesus, it is the birthplace of Israel's great warrior King, David, Bethlehem to-day has barely eight thouattractive. The streets are too narrow for her role of the "Vanishing Lady" she was vehicles; in fact, there is but one street in the town wide enough for carriages, and only role. Others. The "Appearing Lady," it is so very narrow that they cannot pass | for instance. It is Le Roi est mort, Vive each other in it. The streets were made | le Roi, even in women's clubs, and already for foot travelers, donkeys and camels. Bethlehem is about five miles south of Jaffa gate, we take a carriage and ride rapidly over the fine road built but a few years ago. The carriage we are in and those we meet are wretched affairs. The horses are to be pided, first, because they are not well cared for, and, second, because heir drivers are regular jehus, who drive them furiously up hill and down. In less than an hour we are in the market place of Bethlehem, in front of the Church of

Let us suppose we have arrived on Christmas eve, in time to wander about and to become acquainted with the little city. Of course, it has changed in appearance since the time of the birth of Christ. It is larger and better built. Now, as then, the houses are of stone, and, as cities and customs change but little in the East, we may safely infer that modern Bethlehem houses are much like those of nineteen hundred years ago. Perhaps some of the old buildings that were in existence so long ago may still be standing. Of course, the great Church of the Nativity was not then erected, nor were any of the large religious buildings we see. These are the memorials of a later day, built in honor of Him whose earthly life began here. One would have to be mindful of his surroundings and very unimaginative not to wonder what the place was like on that night the anniversary of which we are celebrating.
We know that then, as on this Dec. 24 t was filled with people. But those people had come for a different purpose. Augustus Caesar, the master of the then known world, had issued an imperial decree ordering a general registration of all his\_subjects. This was for the purpose of revising Roman law people were to register in their own cities-that is, the city in which they lived or to which their village or town was attached. According to Jewish methods they would register by tribes, families and the houses of their fathers. Joseph and Mary were Jews, and conformed to the Jewish custom. It was well known that he and Mary were of the tribe of Judah and family of David, and that Bethlehem was their ancestral home. Accordingly, they left the Nazareth home, in the territory of Zebulun, and came to David's own city, in the territory of Judah.

They came down the east bank of the Jordan, crossed the river at Jericho, and came up among the Judean hills and valleys till they reached Bethlehem. It was a long ourney and a wearisome one, and, on arriving, a place of rest was the first thing to the thing, but, thank fortune, they've sought. Evidently they had no friends liv- all died off or dropped out, and nowadays ing in the place; or, if they had, their houses were already filled. It was necessary that shelter be had, and immediately, In the khan, or inn, there was no room: so there was nothing to do but occupy part of the space provided for cattle. It be Who shall be our next president? but was not an unusual thing to do, and is which one shall we choose of all these often done to-day in these Eastern villages. In fact, they were about as comfortable so eminently fit for the office?" there as in any khan. At a khan one may procure a cup of coffee and a place to lie down on the floor, but each guest provides his own bed and covering. This was all Joseph and Mary could have obtained in the inn, had there been room for them, ion are so freequent and often so diamet-And here in Bethlehem, in a stable, or a rically opposed to those preceding what is cave used for stabling animals, Jesus was Who hath complaining? who hath wounds with- born, and Mary "wrapped Him in swad-

### dling clothes and laid Him in a manger." WILLIE AND TAD LINCOLN.

The Two Sons of the Great President and Their Natures. Julia Taft Bayne contributes an article to the February St. Nicholas on "Willie and Tad Lincoln," who were playmates of her brother during the time that they lived in the White House. Mrs. Bayne says: Willie Lincoln was the most lovable boy I ever know-sensible, sweet-tempered, and gentlemannered. He was rather fair, with blue-gray eyes, while Tad had quick, dark eyes, and a flery temper. Though very affectionate when he chose. Tad was unyielding i his dislikes. His peculiar defect of speech made it difficult for strangers to understand him, but those who saw him every

day had no difficulty. The two Lincoln boys were then a little over ten and eight years of age, my two brothers being a year or two older. The elder. Horatio, or "Budd," as he was always called, was fair, like Willie Lincoln, while Hally was dark. This resemblance of the two pairs of boys was often remarked

Willie and Tad were two healthy, rollicking Western boys who had never been accustomed to restraint. The notice which their father's exalted station brought upon them was at times distasteful. Willie once said: "Wasn't there ever a President who had children before? I wish they wouldn't stare at us so!" The first time they went to church with us. Willie said: "Will he pray for us, do you think? Preachers always pray so long for pa." Dr. Smith did pray for them, as

he recognized them in our pew. Willie's

cheeks grew very red, but Tad was sitting on the floor of the pew, and heeded not. He was so uneasy that he always sat on the floor a good part of the service, drawing ever he could find in his pockets. On another Sunday, when he was unusually restless, a young officer friend of ours would not open, but he did, and cut his finger, and I had to do it up in my best embroidered handkerchief. On this occasion I was goaded to say, "I' never take you to church again, Thomas Lincoln!"-he hated of all things to be called Thomas—"I just suffer agonies all the time." "Well," said Tad, "wasn't

Willie sitting up there, good as pie, and

The Revival of Winter. Who said that our climate is changing? That Hiems from this region had flown? For now like a warrior he's ranging Thro' the length and breadth of the zone.

The brooklet, the lake and the river Are clasped in his frigid embrace, While his breath makes the forest to shiver, And whitens the earth's somber face. We cling to the warmth of the fire (Some have but the warmth of the sun), For Heims in the strength of his ire Has pity or feeling for none.

But like the grim tyrants of story, We know his sway surely will end When Spring, fairy Spring, in her glory

And in the sweet dawn of her smiling. The leaves and the blossoms once more Shall unfold by her bentle beguiling, And to earth its beauty restore.

FOR FEMININE READERS

WOMEN'S WAY OF ELECTIONEERING AS SEEN IN NEW YORK SOROSIS.

Suggestions to Women Who Must Be Economical in Dress-A Literary Feature of Dining-Odds and Ends.

Sorosis was all excitement yesterday, says

the New York Evening Sun. Every aigrette

of every bonnet of every member showed

it, while the very air was tense with sup-

discussion" that was the cause of it all; no,

nor the able way in which the subject was discussed. It takes more than "Some Recent Events and Their Relation to Women," even when handled by ten women, each with a three-ply name, so to arouse this staid and dignified society. The real reason for the unwonted exhilaration was the fact that yesterday was the last meeting of the club before its annual election. The first Monday of next month would witness an entirely different order of things, As the three years' constitutional limitation would then be "up," yesterday was, men whose conscience is alert He speaks | therefore, the last time that Mrs. Helmuth would occupy the presidential chair. All me;" to the men whose imagination is the members thought of this yesterdaywhen they weren't thinking of who would be called upon to occupy the chair for the next three years. The very gavel thought | the thousand and one inventions for beautiof it; at all events it went kersmash at the very first tap. "There," remarked a sentimental member sitting on the seventh row, "even that senseless piece of wood realizes that it is positively her last appearance." It is just possible that Mrs. Helmuth thought of it herself. She was certainly up before bewildered womankind, the possicostumed. King Solomon in all his glorynot to speak of the Queen of Shebacouldn't have held a candle to her. Her gown was a royal purple velvet, with glimpses of green satin and touches of yellow lace, the kind of a frock that would draw a ten-deep crowd at any opening. As for her bonnet-but why attempt to put the unutterable into words? Isn't it enough to say that it surpassed all previous efforts either of Sorosis or its president in the way of millinery? Mrs. Helmuth has become much slighter during the past year, that her appearance vesterday was her very best, even if it was also her very last. But Mrs. Helmuth wasn't the and inhabitants, and in appearance is not only one who was gorgeously gowned. In all that was effective, but hers wasn't the the Sorosisters are wondering who their next head will be. Of course it's all a very Jerusalem. Leaving the larger city by the impersonal and disinterested wonder. No a member of them who wouldn't tell you if you asked her that she hadn't the slightest individual feeling in the thing; merely a healthy desire for the good of the club at large, you know, etc. For all that, though, it wasn't possible to come within earshot of a single bonnet on exhibition yesterday without hearing a queer little humming noise, in some cases 'ouder than in others, of course, but all due to the same cause—the buzzing of the presidential bee. Many members made open bids for future votes. There was one creature resplendent in cherry colored moire-moire of the thickest and sheeniest, cherry color of the clearest and vividest. How the lorgnettes were leveled at her. The frock was cut princesse, and as the wearer had a truly regal figure, the effect was nothing less stunning. A black velvet hat of Brobdingnagian proportions and heavy with ostrich plumes, completed the costume. "Wouldn' she look handsome on the platform? "What a presiding officer she'd make." 'That's the sort of woman we want for president," were the remarks heard on all sides. Another woman evidently gunning presidential chair one of those moire poplilac and in patin color plaid. This tern invisible was trimmed with plain lilac silk and point lace. Among other aspirants may be mentioned a woman in dark red, with much fine embroidery in black about the bodice drapery. back and front, while the sides of the corsage and the yoke were of black, braided in gold. A crush of red roses served as a bonnet with this frock. Yet another member who plainly had a presidential bee or completing the tax lists. According to | in her bonnet was clad in quite a bright blue cloth with lots of silver braiding upon the velvet zouave and a green and blue bonnet. All the clothes were unusually smart yesterday, though. Only a few very striking costumes, such as those mentioned could stand out among so many elegant ones. Mrs. Helmuth's three years of office have not been in vain. As a sartorial missionary in darkest Sorosis her work has been most successful. To realize this one has only to compare the clothes of those same members three years ago with the clothes they wore yesterday. Why, the very standards of the society have been changed. As one woman was heard to put it yesterday to her out-of-town guest Now, aren't they a well-dressed crowd Did you ever see smarter crothes? I know that years ago a lot of old frumps belonged you won't find any club whose gowns and bonnets can compare to Sorosis." of Alice and Phoebe Cary! It was another woman who after a final survey of the display, observed: "Well, the question won't women who have to-day shown themselves

#### Economical Dressing. New York Post.

In these days, when the changes of fashlatest, economy suggests the purchase of a few very handsome rather than many articles of dress, and also the exercise of considerable ingenuity in adapting these gowns effectively to special and varied occasions. I wish to give a few practical suggestions to women whose positions in life, even if they are not wealthy, oblige them to be well gowned. In the first place, make it a rule to invariably be well supplied with the best of gloves, boots and at least one handsome dress bonnet, which, in these days of wonderfully reasonable shapes and garnitures, need not be at all extravagent. Always have a fresh pair of black or dark gloves to save the wear of your lighter ones, and take special care of both in removing them. Never roll them up; always pull them into shape while warm from the hands. A rich black silk, satin or brocaded gown of small design, stylishly made, is a ackground for endless changes in dress. Creamy lace caught here and there with pretty jeweled lace pins, little velvet bolero jackets, stamped and wro ght with silk or beads and spangles; fanciful collars of colored velvet, with lace, jet or chiffon trimmings; a pair of deep lace cuffs, with a bertha to match; a fichu of black point d'esprit, with ruffles of the same caught here and there with cherry satin ribbons; graceful braces formed of Persian passementerie, with a girdle corresponding; pretty garniture of beads and embroidery in the form of yokes; square-necked plastrons, Breton bretelles, banded across the front, full neck ruches of lisse, mousselaine de soie, or net, with wrist frills to matchmultiplied constantly as well as trans-

The shop windows are already aglow with not only spring temptations in the way of light wools innumerable, and fancy silks galore, but the most summer-like diaphanous gauzes, muslins, and tulles that one must go inside where it is comfortably warm to even look at without a chill. And now comes also the inevitable mark-down sales, and here the greatest discretion is needed. As a rule deliberate choice and bargain sales have very little in common One makes one's bed-I mean here wardrobe-recklessly, and then come the inevitable consequences. There are wise, clever shoppers, many of them women of wealth, who plan to wait each season for these sales. They are aware by past experience that many elegant trimmings, fabrics, wraps, etc., are at this time sold very often for half their original price because the heads of various departments are aware that by another season these garments or materials will be wholly out of fashion or request, and will then go for a song, and they are thus sold for far less than they cost the merchant. But great discrimination is needed, and this countless women lack. At sight of some pretty bargain, away goes all prudence, and money ta a moment of impulse is expended for something that is not needed and in the end may never be used. An experienced buyer knows the standard value of velvets, cloth, tweed, light-weight wools, laces, passementeries, etc. If she perceives that the importers or merchants are giving their customers the benefit of a sale of valuable fabrics likely for some reason, in the near future to lose their present value, or if they wish the room they are occupying for more season-able fabrics, she is a wise woman who takes the benefit of this passing opportu-I nity. But the happy hunting ground of the

rabid bargain-seeker is no place for where anything and everything is purchased that is offered; and, as a rule gains" of any actual worth are only found in first-class business houses.

Art in Dress. San Francisco Town Talk.

There is a subtle charm about a perfectly gowned, thoroughly well-groomed woman that is far more potent than mere beauty. This has been a recognized fact in every civilized country but our own for centuries. Until within a decade or so it has been part of the American creed to estimate beauty above all else, with the not unnatural result that a woman possessed with a trifle more than a fair share of looks had little difficulty in convincing herself that hers was a case of "veni, vidi, vici" without any further effort.

It was also a part of the former Ameriline clothes.

pressed emotion. It wasn't the "subject for can creed to preach against what it called In some circles if they were not regarded as a snare of his satanic majesty they were certain to be condemned as an evidence of dle vanity to be persistently shunned. As for the seductive and unfathomable "mysteries of the toilet," the American creed did not recognize their existence. The typical American woman has been educated in the belief that to bestow more than a scant half hour upon getting herself in readiness for the day was a reprehensible waste of time. The daintiness of the French woman's petit soires were absolutely forbidden her.

Of course things have changed tremendously during the last few years. All sorts of revolutionary ideas have been introduced. The American creed—that is, this particular part of it-has suffered shock after shock. and threatens to be smashed into ever so many little bits. Think of the innumerable masseures, coiffeures and manicures that have sprung into existence. Think of fying woman's face and form that one sees dally advertised. Think of the conturieres and modistes that increase and multiply with each succeeding season. Reflect upon the influence they all have upon woman's thoughts and the impression they are making upon woman's appearance, and consider the era of physical culture it opens bilities it offers to the ugly ducklings of life, We are yet, with few exceptions, only in the kindergarten of the school that teaches physical self-improvement and the art of dress, but we are learning rapidly, and eventually it may be that the American rather than the French woman will be quoted as the sine qua non of everything that is captivating in femininity.

#### The Quotation Menu. Table Talk.

Inquiries are constantly received in reference to the present fancy for enriching the food menu of ceremonious meals with one equally dainty and satisfying in a literary and humorous line. The method of accomplishing this is a puzzle to the hostess who, for correct form's sake, has sometime since banished the menu from the table Except on anniversary and holiday occasions, when some novelty is introduced to increase joility and general sociability, the bill of fare is abolished for private entertaining. The reason for this has been its universal adoption by clubs and societies for all public dinners and receptions. There are, however, exceptions to this rule; women tempted by artistic trifles presented by the trade becoming a law unto themselves in the matter. As "all the world loves a lover," so all women delight in favors, and yet because in America we carry everything to excess, these trifles have lost popularity almost to their extinction. These dinner souvenirs reached such extravagance as on several occasions to cost a thousand dollars apiece, and soon the inevitable reaction followed, making everything of the sort "unfashionable," "common," display" and the requires a hostess of great dependence to offer guests any gift perishable than flowers in the exercise of her hospitality. Signs now indicate that the quotation menu in some pretty form may soon replace the favor as a lasting memento of the feast. It seems still an open question whether to revise the former menu with approprite sentiments for each course included, or to present the latter alone. At a recent private dinner a pretty accordion-folded trifle, ribbon strung, was placed at every cover. Each fold bore a charming sentiment, many of them spicy with character and local hits. Taking the hostess as example, these were turned and read aloud between the courses, and a merier banquet from first to last could scarcey be conceived. Women will consent that this late fad admits of great originality in its adoption, although the idea cannot be claimed as new. The bright hostess of the past has made similar selections, and used them with great success in entertaining. Many quotation menus have no reference to food, but rather to the particular function-"Shakspeare tea." "Chaucer evening. "whist matinees," etc. Quotations appli cable to almost every known delicacy of the modern menu are to be found in the writings of past and present authors, but (except from culinary authority) seems rather the impulse of convivial occasions, and by chance instead of intention.

# Various Suggestions.

The coat which outlines the figure at the sides, fits it closely in the back and is loose in front is the favorite style and bids fair to be for some months to come. White satin stock collars are worn by French women with silk and velvet shirt waists in place of the linen ones so common

nere, and satin of any color may be substituted for the white. High-necked bodices are quite the correct thing for evening wear-a most acceptable fashion in cold weather. They must be well made and very elaborate, of course,

but that is the rule in all gowns just at the moment. The newest evening toilets show the skirts and upper portions of the bodice decorated with one billowy mass of accordionpleated frills of chiffon or mousselaine de

soie, plain or embroidered, black, white or delicately tinted.

Barley water is very good in cases of fever, inflammation, etc. It allays thirst, and is useful in coughs and cold. Wash one-fourth pound barley, drain through a colander, put it on in a pint of hot water, and boll for five minutes, strain through a sieve, throwing the water away. Put to the barley two quarts of fresh water, and boil steadily for an hour, when strain. Many persons like the thinnest yellow peel of a lemon boiled with it; sweeten to taste.

Great care should be used in washing silk underwear. Soap never should be rubbed directly upon the garment. Strong soapsuds made of warm water and a white soap wil be found best. Squeeze the garment in this water, and then, if the garment is very much soiled, pass it through another warm suds and then rinse in a lukewarm water. Press between the hands to get out the water, shake well, and pull into shape, and when the garment is nearly dry press it on the wrong side with a moderately hot iron. Many complain that they cannot drink milk without its disagreeing with them. The most common reason why milk is not readily digested is that it is taken too rapidly and it enters the stomach and becomes one solid mass, difficult of digestion. If it is sipped it is so divided on reaching the stomach that when cogaulated, as it must he by the gastric juice while digestion is going on, instead of being one hard mass it is more in the form of a sponge and in and out of the entire bulk the gastric juice can perform its duties.

A brilliant touch of color was given to a recent wedding in a neighboring city by the glowing costumes of the bridesmaids, who wore gowns of poppy-red cashmere made in conventionalized Greek style, with which big picture hats of black velvet and with all these and many more charming | feathers harmonized admirably. The house confections a plain dark or black gown is decorations were the dark green of helly and other foliage plants, with full wreaths of the scarlet everlastings hung wherever their effect was needed. Against this green and red background and environment the bride's white satin toilet was beautiful-

ly prominent. Many careful students of social economics believe that the servant-training question is going to be solved by the increasing extension of outside service. As long ago as the Columbian exposition-and in these busy days three years and a half make up a goodly period of time-it was the opinion of those who studied the matter that the fewer resident servants in an establishment the less friction. For the average house hold one maid is better than two, two are preferable to three, and so on. The addiional service is now more and more easily secured, with increased independence of

employer and employed. Crossed bodices or surplice effects prevail very largely on both day gows and evening toilets among the poetic creations of French genius. Not a few of the corsages for young women and slender matrons are laced up the back; the front portion whether high or low in the neck, drape from side to side, two different materials often being used for the surplus folds, like spangled fulle and velvet on satin-brocaded cown or moire and embroidered chiffon draping a lustrous corded silk or Lyons satin. Added to these folded decerations are rosettes of satin ribbon, jeweled pins and buckles and jabots of rich lace,

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